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*The Life and Death of Professor  
Gellert.*

CHRISTIAN F. GELLERT, the third among thirteen children, was born at Haynichen, in Saxony, in 1715. His father was second minister of the place; fulfilled the duties of his charge for fifty years with exemplary zeal and fidelity; and died Dean at the age of seventy-five. His mother, by her precepts, impressed on the mind of her children the principles of piety; and by her example, conducted them to the practice of active virtue. She lived to see her eldest son, Frederic, principal commissary of the posts in Saxony; and her youngest, inspector of the mines at Frieberg.

Christian Gellert received his first education at a public school at Meissen, where his friendship commenced with Gartner and Rabener, a friendship which much contributed to the happiness of his future life. At the age of eleven he was employed in copying a multitude of docu-

ments, contracts, and judicial acts; an exercise which, in a less ardent mind, might have stifled the poetic spirit which soon burst forth in Gellert. In his thirteenth year he wrote a poem on his father's birth day, which must have possessed considerable merit, as many could recite it by memory, and preferred it to his other compositions.

Gellert went in 1734 to Leip-sick, and studied there four years, when his father was obliged to recal him from inability to support the expense of maintaining him at the university. On his return home he began to preach; and his first attempt, which was very inauspicious, he thus relates in his memoirs.

"It was at the age of fifteen, and in my native town, that I made the first essay of my eloquence. One of the citizens had requested me to be godfather to his child, which child died a few days after. I undertook his funeral sermon, though my father agreed rather unwillingly to my so doing. The

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child was to be buried at noon ; at eight in the morning I began to compose my discourse, which was not completed till very late. I lost what time remained in composing an epitaph, and had but one hour to fix what I had just written in my memory. However, I boldly entered the church, and began my discourse with much solemnity, and attained nearly to the third sentence. Suddenly my ideas became confused, and the presumptuous orator found himself in a state of anxiety, from which it was difficult for him to recover. At length I had recourse to my papers, written in the form of a deed, on one large sheet, I unrolled it slowly before the eyes of my audience, who were as much disturbed as myself ; I placed it in my hat and continued my discourse with tolerable boldness.—Ardent youth ! let my example teach thee to conduct thyself with more prudence. I presumed too much upon myself, I was punished for it, and I frequently afterwards deplored my foolish temerity : be wiser than I was !”

It is pleasing thus to see a man profit by his errors, and even disclose them for the benefit of others ; as the mariner marks in his chart the fatal sands on which his vessel struck. From this incident Gellert conceived a timidity, which he was never able to overcome, and which, together with bad health, weak lungs, and a memory not very firm, prevented him from becoming that ornament to the pulpit, which his early attempts promised, and engaged him to employ his talents in a different line.

His limited circumstances did not allow him to devote his whole time to the cultivation of his own talents. In 1739, he undertook the care of several pupils ; and, zealous in the discharge of this important duty, he trusted not to his own strength ; he prayed for superior assistance. On the right employment of the Sabbath he justly laid particular stress ; he considered it as “ an indispensable means, and the most useful of all, for quickening our progress in religion and piety ;” he thought that “ on our mode of employing the Sabbath,” depended “ the use we made of the week.”

“ For on that day, (he would say,) to withdraw ourselves from all earthly occupations, to make a serious examination of our hearts, to raise them to heaven, to nourish them with the truths founded on faith, is to fortify them for the whole week, to prepare ourselves for a faithful discharge of the duties of our calling. Amidst the tumults of the world, and the occupations of life, we too easily lose the sentiment of our weakness and misery, if we do not set apart a certain portion of time for meditating on our insufficiency, and on the power and goodness of God ; on our nothingness, and on his greatness. The better your dispositions, the more active your zeal in discharging your duties, the more secure you may think your progress in virtue, the more reason you will have to fear the surprises of spiritual pride. Consecrate, therefore, the Lord’s Day to acts of humility. Impress your heart deeply with the meditation of



this great truth : that your existence, your felicity or your misery, your faith, your piety, are entirely and wholly dependent on the Supreme Being. Entertain a deep sense of the goodness of God, and of your own weakness. Awaken your mind to the sense of God's mercies ; enjoy the conversation of your pious friends, rejoice in the felicity which is their portion, in the beauties and in the wonders of nature."

This testimony from Gellert, whose assiduity in the discharge of the arduous duties of his station was unremitting, is surely a sufficient answer to those who plead the toils of the week as an apology for the dissipation in which they spend that day which God has claimed for himself. If to adore their Creator is burdensome ; if to hold communion with their Redeemer, and gratefully to contemplate the wonders of his love, is not a delightful employment ; if a sense of their own insufficiency does not lead them to implore the assistance of the Holy Spirit ; it is a sure proof that their hearts are not right before God ; and no other argument is wanting to shew how necessary it is that they should diligently use all the appointed means of grace, and thankfully acknowledge the wisdom and goodness of God, in having set apart one day in seven for peculiar attention to our spiritual concerns.

To the opinion of Gellert we may add the testimony of one, eminent for his profound knowledge of English law, and still more eminent for his unshaken integrity and exalted piety.

"God Almighty," says Sir

Matthew Hale, "is the Lord of our time, and lends it to us, and, as it is but just we should consecrate this part (the Sabbath) of that time to him, so I have found, by a strict and diligent observation, that a due observation of the duty of this day hath ever joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me ; and, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments ; so that I could easily make an estimate of my successes in my secular employments the week following, by the manner of my passing this day ; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."\*

In 1741, Gellert having conducted his nephew, to whom he had for some time been tutor, to the University of Leipsick, there continued to instruct him, and undertook the education of some other pupils. Soon after his return to Leipsick, a periodical work was commenced, called, "Amusements of the Heart and Understanding," in which Gellert "inserted many tales and fables, some didactic poems, and several discourses in prose."

"Those," says his biographer, "were perused with eagerness, they were read over and over, and learned by heart. The easy and natural style of his narrations, perfectly simple and

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\* Directions touching the keeping of the Lord's Day, to his children.

unaffected, the sweetness and amenity of his verses, the natural expression of a young poet seeking to please his readers, to instruct and to make them better, who was playful without offence, whose laughter was never tinged with bitterness, but whose smiles were those of friendship or compassion ; all these qualities were so attractive that from month to month the public taste for his works became more lively and more general."

But Gellert's exertions were not confined to literary objects ; he was ready to embrace every opportunity of reclaiming a fellow-creature from his sins. His biographer has preserved a very interesting account of the assiduity, tenderness, and judgment, with which Gellert attended, during a severe illness, a young man, who had run into every excess of profligacy and profaneness. His pious efforts were blessed with success. The young man did not recover ; but Gellert had the satisfaction of seeing that his death was that of a true penitent.

In 1745—6, Gellert took his degree in the belles lettres, and thereby acquired a right of giving public lectures. On this occasion he published a dissertation on fabulous poetry, and the principal fabulists. The next twelve years of his life, it seems, produced his fables ; some dramatic pieces, written with a view to reform the theatre ; a romance, called the *Swedish Countess*, calculated to prove that this species of composition may be employed to amend, instead of corrupting the heart ; *Consolations to Valetudinarians* ; *Moral Poems* ;

*Letters*, and a *Treatise on the Epistolary Style*, *Didactic Poems* ; *Sacred Songs and Hymns*.

The character of his fables is thus summed up by his biographer.—"The choice of subjects, the moral, the style, all please, all do honor to the judgment, the understanding, and the heart of the poet." And in proof of the effect which they produced among his countrymen, the following interesting anecdote is related :

"In the beginning of one winter he saw a Saxon peasant drive up to his door a cart loaded with fire wood, who demanded of him himself, whether he was not the gentleman who composed such fine tales ? On the answer he received, the peasant, joy sparkling in his eyes, with many excuses for the liberty he took, made Gellert a present of the contents of his cart, as a feeble mark of his gratitude for the pleasure he had received from reading his tales."

When writing his sacred songs, "he never set himself" observes the biographer, "to this employment without a serious preparation, and without having his heart previously filled with the sentiment he wished to express." They were eagerly received by all the friends of religion, and even by Roman Catholics, among whom Gellert's writings were exempted from the common sentence of exclusion passed upon heretical works.

Meanwhile this amiable man suffered greatly in his health. He was attacked in 1762 by an hypochondriac affection, and this was greatly increased, when the few friends of kindred minds,



(Clopstock, Gartner, Rabener, and Adolphus Schlegel,) by whose society he had been enlivened, quitted Leipsick, and were dispersed throughout Germany.

This severe affliction, however, did not diminish his exertions; even the works which he published were merely the occupation of his leisure hours; he devoted the greatest part of his time to the instruction and improvement of the academical youth. He taught belles lettres to his disciples, explained to them the rules of poetry and eloquence, and exercised them in composing according to these rules."

"These lessons were universally admired; scholars of every rank, especially the young nobility of various countries, who studied at Leipsick, ran eagerly to hear Gellert."

In 1751, he obtained, together with a pension, the appointment of professor extraordinary in philosophy, and began to give public lectures in poetry and eloquence to a very numerous audience. In these he was careful to "inspire his pupils no less with the love of virtue, than of the sciences." Nor did he confine himself to public instructions, all had free access to him; and, "whilst with all the marks of the tenderest interest, he recommended to them piety and virtue, as the true road to happiness, his own example and the purity of his manners added the greatest weight to his exhortations." Thus did this excellent man carry religion into every part of his life and conduct; it was his constant companion, his

guide and the source of all his comforts.

His hypochondriac affection rendered his life a continued series of suffering; it baffled the art of medicine, and was but little relieved by the baths of Lanchstradt and Carlsbadt, which he used in 1753 and 1754. He sought for consolation in religion, and though he did not succeed in overcoming the horrors of imagination, we have no doubt that he thereby diminished their power. On the subject of Gellert's habitual melancholy, the biographer makes a judicious reflection.

"Many people in reading the life of Gellert, have been painfully affected by the idea of the almost incredible sufferings and melancholy, experienced by this man, who was so pious, and so good, who chiefly delighted in glorifying and imitating the author of his being, by spreading happiness around him. But if Gellert had been less an object of compassion, he would certainly have been less great, less admired, and of course less useful."

We may add, that, though this world is a place of trial rather than of recompense, the sufferings of Gellert were, in some degree counterbalanced and alleviated by the numerous testimonies of gratitude which he received from those whom his writings had brought back to the path of duty. Many expressed their thanks in person; many by letter; many by handsome presents. A Silesian gentleman (the Baron de Craussen) offered him a very considerable pension; and, when Gellert de-

clined, bestowed it on his mother.

As Gellert advanced in years he found his imagination cool ; and, abandoning the Muses, resolved to compose a course of moral lectures. These added much to his celebrity ; his audience consisted often of four hundred persons ; sometimes of more. Nor was he less useful by his familiar and friendly intercourse, with his pupils, and by his advice to numerous correspondents, than by his public lectures. The confidence reposed in him was indeed most extraordinary. "Fathers asked him for directions in regard to the education of their sons ; mothers wished to receive his instructions as to the mode of forming the hearts and understandings of their daughters, and frequently consulted him concerning the offers of marriage which were made for them ; young men requested him to advise them on their studies ; to him many persons who had doubts concerning religion, addressed themselves to have them cleared up ; and frequently people of the world asked his advice how to resist the temptations to which they were exposed." To persons of every station of life his writings were useful ; and by all ranks his character was respected and beloved.

As yet Gellert held no other situation in the university than that of professor extraordinary, no chair of professor in ordinary having become vacant in the faculty to which he belonged. Mr. Mitchell, English envoy to the court, solicited an increase of his emoluments, but in a let-

ter to Count Bruhl, Gellert strongly opposed this endeavour "to procure me," as he expressed it, "a pension in such distressing times, in which our country suffers so much misery." The chair of professor in ordinary becoming vacant by the death of Dr. Muller in 1761, was offered to Gellert ; but he positively declined it from the most laudable motive ; he felt, that in his infirm state of health he was unequal to the duties of the situation. "His wants," observe the biographer, "were few, because he was very moderate in all his desires, and that he neither sought the conveniences nor amusements, which others consider as necessary. He confided in Divine Providence." In fact scarcely a year passed in which he did not receive very considerable presents by the post : and on the death of M. de Masow, his pension of four hundred and eighty-five crowns was transferred to the reluctant Gellert. This increased revenue supplied him with those comforts which his increasing infirmities demanded ; though slender as his income was till then, he had never wanted ; he had even made it sufficient to relieve the necessity of a friend, or the distress of the poor."

Towards the close of Gellert's life an unhappy spirit of discord arose in the university : he alone, by exhortations and expostulations, succeeded in quelling it. Notwithstanding his mental depression, he enjoyed, by the force of religion, much inward tranquillity the last five years of his life ; and, as he perceived the slow approach



of death, his diligence in benefiting others, and his zeal for their spiritual welfare seem to have increased. "The lessons," to use the elegant language of his biographer, "which came from his lips had the charm of a fine summer's evening, at the moment when the sun sheds his last beams, and his absence deprives nature of its lustre, without taking from its beauty." He prepared his moral lessons for the press, but did not live to superintend their publication. Still his malady gained ground. He twice again, by the advice of his physicians, visited Carlsbadt. Every means, which friendship and medical skill could suggest was tried in vain. The elector presented him with the gentlest and most safe of his horses; testifying an anxiety for his recovery worthy of the imitation of those, whose situation in life enables them to encourage talents and piety. But Gellert was not long able to use it; a painful constipation was added to his other disorders, and he expired in 1769, with the triumphant composure of a Christian.

The narrative of his behavior in his last hours is minute and exceedingly affecting: we should only weaken its effect by attempting to compress it; we shall therefore give it entire.

"During his last illness, a firm but ever humble confidence in the mercy of God, through Jesus Christ, appeared to elevate him above himself; and melancholy, the constant companion of his life, did not dare follow him to the confines of eternity. He was delivered from his apprehensions, and ne-

vertheless, preserved a constant sense of his imperfections, and of his unworthiness in the sight of the Supreme Being. He fixed his thoughts on the beatitude to which he was approaching; to console his friends, distracted by the conviction that medical art tried in vain to prolong his days, he conversed with them on the glorious prospect before him.

"When Gellert had completed his temporal arrangements, mastering his weakness and his pains, he sat up and uncovering his head, the hairs of which already begun to whiten, he pronounced aloud such fervent prayers, animated with so deep a sentiment of humility, of gratitude, and of love for his God; his looks raised to heaven expressed such a profound peace, so celestial a joy, that it seemed to his friends as if they saw the image of a holy patriarch, a Jacob on his death-bed blessing his children. He endeavored to recal to his remembrance all the particular blessings he had received from Divine Goodness; he specifically named all those of his friends who were still alive, many of his absent disciples, and recommended them in his prayers to the Divine favor and protection. But he did not wholly confine himself to the blessings he had received; he recalled to his mind his faults, his weaknesses, and that with such a degree of humility, as produced an indelible impression on the minds of those present. This prayer was pronounced with a weak, but very intelligible voice; and the fire of devotion with which it was animated, filled

their eyes with tears, and their hearts with a respect for his piety, beyond what they ever felt before.

"After having conversed and prayed for some time, he fell back on his bed, continued his meditations in silence, and thus prepared himself for the conversation of a worthy ecclesiastic in whom he had much confidence, and from whose hands he wished to receive the holy sacrament for the last time. On the entrance of this friend, the manner in which Gellert spoke to him of his death, shewed that nothing disturbed the inward calm of his mind. He was very attentive to all the words uttered by the pious minister; but nothing affected him more, nor excited in his heart a more lively sentiment of joy, than the consideration of the infinite love of the Redeemer towards mankind; and this sentiment was accompanied with the most profound respect, and the sincerest humility. When amongst the passages of scripture suited to his situation, these words taken from the history of Lazarus were pronounced, "*Lord, behold he whom thou lovest is sick;*" penetrated with the sense of this passage, "Ah," exclaimed he, "might I be happy enough to be allowed to apply these words to myself!" His pastor and his friend making him sensible that the Christian, who seeks salvation only in the merits of his Saviour, may be certain he is the peculiar object of his love, he immediately applied this consoling promise to himself: "Yes, I hope it, O my Saviour, I hope that thou lovest me as one of thine own."

"The power of these sentiments so far exceeded that of his sufferings, that, in the midst of the most violent pains, no complaint fell from his lips, only he requested his friends to pray for him. One of these having asked him whether he suffered much? "Most assuredly," replied the pious sufferer, "but these pains are supportable." "You have already endured many evils with firmness and resignation," added his friend, "you will still continue to suffer with Christian fortitude; that religion which has strengthened you during your life, will support you in the hour of death." "Alas, my dear friend," replied Gellert "I am a weak man, a poor sinner; pray for me that I may not yield to temptation." Sincere as was this confession, as sincerely did he think himself certain of obtaining pardon, through the merits of the Redeemer.

"On hearing of his danger, Mr. Heyer came to Leipsick to see him; the moment Gellert perceived him, he said, "*This is a truth and worthy to be received of all men*, that Jesus Christ came into the world to save sinners; this, my dear friend, this is my confession of faith on my death bed. 'But,' continued he with visible joy, 'mercy has been extended to me; yes, God extends his mercy to me; this is what I moreover acknowledge; it is in this hope that I live, and am going to die.' He then set himself to exalting aloud, and in the most affecting manner, the infinite mercy of God.

"These pious dispositions manifested themselves particularly in the last communion: and



though his illness had already reduced him to a deplorable state, he collected all his remaining strength, in order to acknowledge his faults, and make his confession of faith ; and the ardent zeal with which he was animated, must have absorbed, at that moment, all his sense of suffering. He applied to himself all the promises of grace, which the deeply affected minister placed before him from the Gospel, with the utmost ardor, and with a tone of voice which announced the celestial joy with which his heart overflowed ; he called on those who witnessed this act of religion to edify themselves, with him, and to celebrate the glory of the Divine mercy. He at the same time assured the minister, that he had never felt so entirely the comfort and efficacy of the evangelical promises ; and that at this more than at any other time, he felt how much those are to be pitied who refuse to seek their consolation in the Saviour's merits.

"Notwithstanding the violence of his disorder, nothing could disturb the courage and serenity of his soul ; and he discovered none of those marks of weakness, which are too often seen in similar circumstances, even in true Christians.

"The physicians, in the meantime, tried every thing their art could suggest, to save his life. The news of his desperate state reached the Elector : much affected by the situation of this most useful citizen, he ordered the able Demiani to go to Leipsick, and to join his endeavors with those of the university physicians, to save a life he so

much valued, and desired to have an exact account of the success of their united efforts. Gellert submitted to all their experiments with admirable patience and courage ; no complaint escaped him, though out of four and twenty hours he was constantly obliged to pass sixteen under the surgeon's hands. All, however, was in vain, neither the skill and assiduity of his physicians, the zeal and friendship by which they were animated, nor the kind attention of his sovereign, could arrest the departure of that life, which every one so ardently wished should be prolonged. In the midst of the violent pains attending on an inflammation of the bowels, the pious sufferer was occupied with the passion of his Saviour, who he said had suffered infinitely more to obtain for him the pardon of his sins ; and his soul was so entirely absorbed in the contemplation of this salutary death, that he appeared little alive to the sense of his own sufferings. So much strength and courage does religion communicate to the dying Christian !

"The fresh proof he received of the interest taken in him by the elector, on the arrival of the physician belonging to the court, excited his gratitude, and he loudly praised God for his consolation. 'But,' added he, as if fearful of yielding too much to the pleasure it gave him ; 'let us not place our trust in princes, they cannot help us, however good they may be, and whatever desires they may have to be useful to us ; my help comes from God!' When M. Demiani expressed to him the esteem and

affection the prince had for him, and the alarm his illness occasioned at court, Gellert shed tears of gratitude. He fervently prayed for the prosperity of so good a sovereign, and for that of all his family. The sufferings of our Saviour being constantly in his thoughts, he compared afresh his state with that of Jesus on the cross; observing that more subject as he was, he died honoured with the compassion of his prince; whilst the Redeemer of mankind had not even obtained justice from men. At a moment when the disorder seemed to have attained its height, he exclaimed with a sigh, 'O, what sufferings!' 'But,' resumed he immediately, 'what are these sufferings in comparison of those of my Saviour! He was reviled by those about him; and I, unworthy creature, experience the good will of my prince!' Thus he intermixed acts of thanks for temporal benefits, with testimonies of gratitude for the great blessing of redemption; and thus in prayers, continually renewed, he implored without ceasing his pardon, and the completion of his salvation. His intimate friends resident at Dresden, and in particular his beloved Wagner, had hastened to see him; he consoled them with the most affecting tenderness, and required from them no other office than that they would pray for him and help him to elevate his mind to God, when the violence of his disorder should make it impossible for him to pray himself with uninterrupted fervor. 'I find it difficult,' said he, 'to follow what is addressed to me, only

repeat to me the name of Jesus; whenever I pronounce it or hear it pronounced by others, I feel myself animated with new strength, and fresh joy.' Full of these sentiments, his deliverance drew nigh. His extenuated body decayed gradually; his soul maintained itself in that happy tranquillity arising from hope. The day preceding his death, some hours' rest gave him power to renew his prayers for his sovereign, his relations, and friends, and the disciples who had been intrusted to his care; he named them all and blessed them. His wishes in their behalf was his only return to the world he was leaving. At length he thought he felt the final approaches of death, and wished to know of his friends how much longer he might have to struggle with it. On being answered, perhaps an hour; 'God be praised,' said he, with looks of joy, and raising his hands, 'only one hour!' Then with a still more serene countenance, he turned on his side, prayed to God in silence, and in the midst of this prayer, and those of all present, who surrounded his bed, he slept the sleep of death, on the 13th of December, 1769, at midnight."

The death of Gellert was universally lamented throughout Germany: and his brother, the superintendant of the post, survived the grief of his loss but a month.

In literature he has by some been thought superficial; but though depth of reasoning was not the peculiar excellence of his compositions, he was not defective in conclusive argumentation. His distinguishing merit



however as a writer, consists in the vivacity of his imagination, in his accurate knowledge of the human heart, in his discriminating delineation of character, in the exquisite pathos of his exhortations, and above all in the Christian piety which pervades almost every sentence.

He is described as having a most scrupulous regard for "every arrangement established in society, in the state, and among those of his own condition." In this age of indiscriminate innovation, if Gellert erred, he erred on that side where error is least pernicious. If he was too fearful of reform, he thought more correctly than those who pursue whatever wears the semblance of it with intemperate zeal.

Possessed of enlightened benevolence, he constantly endeavoured to promote both the temporal and everlasting happiness of his fellow creatures. With a slender revenue he was more liberal than many who live in affluence. "His moderation constituted his riches." On one occasion when a present was offered him, "I want for nothing," said Gellert, "and many more deserving people are in indigence; give them what you had the goodness to intend for me." In such a mind it is unnecessary to add, that friendship glowed with the purest flame.

But perhaps one of the most peculiar features in the character of Gellert was his humility. It was not that false shame, that disguised vanity, which frequently prevents men of talents from benefiting society as much as they might; it was a just consciousness of human imperfection, which led him to court the

advice of his friends, to submit his compositions to their examination, and to be thankful for their censures.

We are naturally desirous to know by what means Gellert attained to such eminence in the practice of Christian virtue. His biographer has afforded us ample information on this interesting subject. Gellert was frequent in the perusal of scripture, regular both in his private devotions, and in his daily attendance on public worship. During the last seventeen years of his life he kept a journal, chiefly composed of observations on his spiritual state. It contains lamentations on account of his weakness; resolutions of amendment; prayers for the pardon of sin, for divine grace, and for repose of conscience. Hence it was, that to use the words of his biographer, "his thoughts in solitude, his conversation in society, the lessons he gave his scholars, his writings, his letters, his labors, his recreations, all that he said and did, was animated by the spirit of religion."

[*Christian Observer.*]



*Abstract of Faber on the Prophecies.*

NO. VII.

(Continued from p. 293.)

CONCERNING the two horned beast of the earth, and the history of the true church during the period of the great apostacy, the harvest and vintage of God's wrath, Bishop Newton clearly seeing that *the two apocalyptic beasts* were united in the closest bonds of friendship, and having adopted the

opinion that *the first beast was the papacy*, concludes that *the second was the Roman church*: thus injudiciously separating what ought never to have been divided, and thus rending as it were *the head from the body*. The fact is *the two beasts are two universal empires*, not only existing together but mutually supporting each other. Daniel however declares that *the ten horned beast is the last universal empire*; and St. John represents *this very beast*, as co-existing with *another beast or universal empire*. "I beheld," says he "another beast." Hence it is plain that *the second apocalyptic beast cannot be a temporal empire*. It can then be nothing but a *spiritual empire*. Hence we are explicitly told that the second beast is a *false prophet, or ecclesiastical power*. Compare Rev. xiii. 12,—17. with Rev. xix. 20. *The catholic church of Rome, the spiritual empire of which the pope is the head can alone answer to this description*.

It was to spring up out of the *earth or Roman empire*. The year 606 when Phocas constituted pope Boniface *supreme head of spirituals*, with the title of *Universal Bishop*, exhibited this singular spectacle of a *complete empire within an empire*. Then it arose out of the earth, and it has ever since been the policy of its rulers to separate it from *the temporal empire*, and never suffer it to lose its prophetic character of "*another beast*."

The *one head* of the beast, is furnished with "*two horns like a lamb*." That is the *one papal empire has two ecclesiastical kingdoms*. An *ecclesiastical kingdom* must be a *regularly organized body of ecclesiastics*, subject *primarily* to their own immediate superior and *ultimately* to the head of the whole empire. The author supposes these *two horns or kingdoms to be the Ro-*

*mish clergy, regular and secular*. The *first* of these classes comprehends *all the various monastic orders*; the *second* comprehends *the whole body of parochial clergy*. The *first* were a well organized body, governed by their own laws, subject to *their respective generals*; the *second* were subject to *their respective bishops*; and both paid an implicit obedience to the *Pope*. They claimed to be the only servants of the Lamb of God, and affected to be like him in meekness and humility, and even the *sovereign pontiff* delighted to stile himself *the servant of the servants of God*.

But, notwithstanding his *lamb-like appearance*, the beast spake as a dragon. The church of Rome, like a true child of that old serpent the devil, forcibly established idolatry; claimed a proud superiority over all temporal dominion; anathematized and persecuted to death, the faithful servants of Christ, and esteemed every lie and every imposture which advanced her authority, as laudable, and even pious fraud. That no faith is to be kept with heretics; that kings excommunicated by the Pope may be deposed and murdered by their subjects; that the end sanctifies the means, have been her well known maxims. Her draconine cruelty and ferocity need no proofs.

He exerciseth all the power of the *first beast* before him. He has been the adviser and mover of the *first beast*; holding *imperium in imperio*, an *empire within an empire*. Cardinals, Prelates, and Monks, were long the prime ministers of the European sovereigns. And not only has he had the principal direction of the temporal powers, but has engaged them in his service.

He causeth the earth and all that dwell therein to worship the *first beast* whose deadly wound was heal-



ed. The only way in which the temporal beast, or Roman empire, could be worshipped, is devotion to the principles which make it a beast, *the worship of images and the persecution of the saints*. And it was the second beast which caused the whole *Roman earth*, once more to adopt them under *popery*, as it had heretofore adopted them under *paganism*.

*He doeth great wonders, in order that he may make fire come down from heaven on the earth in the sight of men.* Miracles, visions and revelations are the mighty boast of the church of Rome. These wonders, *the beast did partly* that he might make *fire* come down from heaven upon earth, or give force to the solemn interdicts and excommunications which proceeded from the church the symbolical heaven, upon the Roman earth or secular empire, which dared to oppose his authority, and partly so to deceive mankind as to induce them to set up an image, and worship it.

*He deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.* The image of the beast may mean either a representation of him, or an image belonging to him. But all ambiguity is removed, by the manner in which the apostle introduces the account "That they should make an image: to or for, the beast." It was therefore not an effigies or representation of him, but an image for his use, or which he adored. And it is well known that a principal object of the pretended miracles of the church of Rome was to sanction the idolatrous worship of the empire.

*And he had power to give life unto the image of the beast, that the*

*image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.* Many of the idols set up for the adoration of their deluded votaries were so constructed, as to move by the hand of a concealed operator, whose voice at proper intervals seemed to issue from the mouth of the image—and a refusal to worship them incurred the horrors of the most dreadful of deaths, so that no fewer victims have been immolated to these idols, than to the demons of paganism.

Bishop Newton, supposing this image to be a sort of representation or effigies of the wounded imperial head of the secular beast, endeavors to prove that it is the Pope. But aside from the fact, that the image is made for the beast, this interpretation would introduce a strange confusion. He supposes that *the last head of the secular beast is the Pope*; and that *the two horned beast is the Roman hierarchy*. But if so, the head of this two horned beast, must be the Pope, the only head of that hierarchy. In this case therefore the head of both the first and second beast, must be the Pope—and the image of the beast the same, which no one can suppose to be true. See Rev. xix. 20.

Two points remain yet to be settled, viz. The peculiar name and the peculiar mark of the first beast, which the second beast required the whole Roman world to bear as a badge of ecclesiastical communion. *He caused all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the (secular) beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number*

is 666. Four things must concur in the mysterious name, of which we are in quest. It must be the name of the empire symbolized by the ten-horned beast, the name of some individual man, a name borne along with some superstitious badge or mark, by every member of the beast, as a test of communion with his colleague the *second beast*, under pain of severe ecclesiastical censure, and a name which comprehends in its numerical letters the precise sum of 666.

The author conceives that it must be at once *the name of an empire of its supposed founder, and of every individual in that empire*. This identity of appellation, is found often to occur, particularly in ancient times. Thus *Ashur* is equally the name of *Assyria*—of the father of the *Assyrians* and of every individual *Assyrian*. But St. John distinguishes the name of the beast from all others which have the same triple signification, by informing us that it should contain in its numerical letters the sum of 666.

He supposes with Irenæus, and Bishop Newton, that it is *Latinus*, or according to its ancient orthography both Latin and Greek, *Λατίνος*.

The ten horned beast, whose name is declared to contain the number 666, is certainly the temporal Roman empire. Of this empire the second founder was Romulus—but its first, was Latinus. Latinus therefore is the name of a man. It is also the peculiar name of the western or divided Roman empire, and the distinguishing appellation of every individual in that empire. Though in the victorious days of the republic and empire, this name was almost lost in the more favorite one of *Roman*, yet it was revived when the beast revived, or the empire was divided into ten kingdoms, and though

the Papists are wont absurdly to call themselves *Roman Catholics*, yet the real name of the community as distinguished from the Greek church, the Armenian church, or the Abyssinian church, certainly is the *Latin church*, and indeed they are accustomed to *Latinize* in every thing. Finally when the sum of its numerical letters is taken in the Greek language, the language in which the Apocalypse was written, and in which therefore the calculation must be made, it will amount precisely to 666.\*

With regard to the mark of the beast, the author supposes with Sir Isaac Newton that it is the cross. This no less than the name *Latinus*, is peculiar to the beast that is, as contradistinguished from the beast that was, or the pagan Roman empire. The ancient Roman beast, despised the cross. The revived Roman beast made it his peculiar badge, introducing it into his standards and sanctioning by an abuse of it, the most infernal cruelties, and most childish superstitions. All who refused to bear the name of Latins or Romans, and to receive the mark of the cross, as badges of their communion with the beast, were to be allowed neither to buy nor sell. This has received a literal accomplishment, as the author shews.

In order that the close connection of the two empires, temporal

* Λ	.....	30
Α	.....	1
Τ	.....	300
Ε	.....	5
Ι	.....	10
Ν	.....	50
Ο	.....	70
Σ	.....	200



and *spiritual*, may the more evidently appear, St. John gives us a double, though united symbol of them both, as they stand leagued together till their final destruction under the last vial at the termination of the 1260 years. See chap. 17.

The *great secular Roman beast*, *seven-headed and ten-horned*, is represented as closely leagued with a mystic harlot, as he was before connected with the *two-horned beast*. A harlot is a symbol of an *apostate idolatrous church*. The many waters on which she sits, or as the angel explains them, *the peoples, and multitudes, and nations, and tongues*, are equivalent to her sitting upon the *beast*; for the *beast* symbolizes the *divided Roman empire*. The fornication which they have committed with her, is their *idolatrous apostacy* from the simplicity of the gospel. St. John beheld her in the *wilderness*—once the *chaste spouse* of Christ, now polluted with *spiritual fornication*, and preferring the *wilderness* of error and sin, to her former appointed place in the *inclosed vineyard* of the church, triumphing in her adulteries, tyrannizing over the irresolute, and drunk with the blood of the saints and martyrs of Jesus.—“The woman” is declared to be “that great city which reigneth over the kings of the earth.” The city must be the *empire of Rome*. Pagan Rome, however it cannot be, because a harlot invariably represents a church of God, once pure, now apostate. It must then be *papal Rome*. This is further evident from the fact that the *ten kings*, spoken of in this connection, had not in the time of the prophet, received a kingdom as yet. This grand compound hieroglyphic of the woman and her beast, represents the whole of the great city

which reigneth over the kings of the earth; the woman symbolizes its *spiritual empire*; her *beast*, its *temporal empire*, and both, leagued together to erect both a civil and ecclesiastical tyranny, over both the minds and bodies of men. When the apostle saw a professed church of his meek and lowly master, thus fallen from her high estate, thus corrupted, thus persecuting the faithful, well might he wonder with exceeding great admiration.

St. John now proceeds in the 14th chapter of his prophecies and the last of the little book, to describe the state of the true church, during the same period of 1260 years; its great contest with the mystic Babylon at the time of the reformation; and the judgments of God upon his enemies during the two grand periods, under the seventh trumpet, namely the *harvest* and the *vintage* of God's wrath; of which the following is a summary explanation: The 144,000 are the spiritual descendants of the twelve apostles, apostolically multiplied—the two witnesses in the line of faithful believers. They stand on *mount Zion*, or the *true Church*; and as the *followers of the beast*, have the *mark and name of the beast*; so have these the *seal of God* impressed, and the *name of God* written on their foreheads. They alone are able to learn the new song of the heavenly harpers, because they alone are the worshippers of the one true God, through the one true mediator Jesus Christ. Their exultation subsisting along with great temporal adversity is purely of a spiritual nature. They are virgins undefiled with women, inasmuch as they are free from the pollutions of idolatry. They follow the Lamb whithersoever he goeth, resolutely adhering to the religion

of Christ. They are redeemed from among men, by the almighty power of divine grace. They are considered as the first fruits of Christianity unto God and the Lamb, an earnest of a more plentiful harvest, first at the Reformation, and afterwards at the Millennium. In their mouth was found no guile, for they handle not the word of God deceitfully, but faithfully, and simply declare the way of everlasting life. And they are without fault before the throne of God, having washed their robes, and made them white in the blood of the Lamb; God not imputing their trespasses unto them, but accounting them as if they had never sinned through the imputed righteousness of Christ, who was made sin for them, in order that they might be made the righteousness of God. Such is the state of the depressed church before the Reformation; of the faithful worshippers whom history mentions in every age, patiently exulting in their sufferings on mount Zion in the presence of the Lamb.

We next behold *another angel* (or Christian minister) suddenly appearing in the very midst of the *symbolical heaven*, and bearing the everlasting gospel. This striking type answers in every particular to the dawn of the reformation.—*Heaven* signifies either *the church* or *the state*, according as it is taken in a *spiritual* or *secular* sense. In the *first sense* Luther appeared in the *midst of heaven*; being an Augustine monk, and continuing for a time in communion with the church of Rome. In the *other sense* he also appeared in the *midst of heaven*, proclaiming his doctrine before the emperor, and the princes of the empire assembled in open diet. The

gospel was his only weapon. He boldly maintained its doctrines; called upon men to renounce their vanities, and published a German translation of the Bible.

By the *second angel* who proclaims the fall of Babylon, the Author conceives that Calvin, and the reformed continental churches, in distinction from the Lutheran, are peculiarly intended. Not hesitating like Luther at once to throw off the yoke of the church of Rome, they avowedly *came out of her and were separate*, and scrupled not to apply to her the name *Babylon*, and to denounce against her the future dreadful judgments of God. By the same figure of speech that the *first angel* cried, that *the hour of his judgment is come*, this *second angel* proclaims, that *Babylon is fallen*. The sentence is as certain as if it were already executed: whence after the manner of the ancient prophets, the present tense is used instead of the future. The *third angel*, the author supposes to represent the insular church of England, which is not in all points professedly either Lutheran, or Calvinistic. For more than a century after the reformation, did the writings of the English divines, according to the description of the third angel's office, denounce the vengeance of heaven, against those who still partook of the abominations of the *apostate Roman beast*, and loudly called upon the whole world to come out of the *harlot city*, lest they should drink of the wine of the wrath of God. Gloriously successful as the reformation eventually was, the patience of the saints was severely tried during its progress. Great was the increase, which the noble army of the martyrs then received.—Hence they had need of that consol-



atory declaration, Blessed are the dead who die in the Lord, &c.

As *the little book* comprehends the whole period of 1260 years, it was necessary to notice the sounding of *the third woe trumpet*, which, like its two fellows, is comprehended in *that period*. The prophet therefore *does* notice it—but reserving a more particular account of the judgments included under it, for consideration under *the seven vials*, he here arranges them under the two grand divisions of *the harvest*, and *the vintage*. What particular events are signified by these, Bishop Newton justly observed could not be determined in *his day*, they being *then* future. But it has fallen to our lot to hear the voice of the third woe, and to behold in *the French Revolution*, the dreadful scenes of *the harvest*. But a more dreadful prospect is before us. The days of *the vintage* are yet future. For the time hath not yet arrived, when the great controversy of God with the nations shall be carried on *between the two seas*, in the neighborhood of *the glorious holy mountain* in the blood-stained vale of *Me-giddo*.

[To be continued.]

## Explanation of Scriptural Types.

### NO. XV.

(Continued from p. 301.)

*Typical subjects—appendages to Moses and the Israelites.*

#### 1. THE PASCHAL LAMB.

**P**HARAOH and the Egyptians persisting in retaining the Israelites in bondage, in opposition to divine remonstrances and judgments, God de-

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termined to inflict a judgment which should subdue their obstinacy, and constrain them to accelerate the departure of his people from the land. This was a judgment no less terrible and afflictive, than destroying all the first born in the land of Egypt. As the Israelites lived among the Egyptians, without some mark of distinction, they would be exposed to the slaughter of the destroying angel.—As a signal or token, God commanded Moses to direct the Israelites to kill a lamb, a male of the first year, without spot, and strike the blood upon the two side posts, and on the upper post of the houses in which they were—to eat the flesh, not breaking a bone, roasted with fire, with unleavened bread and bitter herbs, with their loins girded, their shoes on their feet and staves in their hand. This blood thus sprinkled was a token that the Israelites resided in the house, and the angel destroyed them not. This was a perpetual ordinance to the house of Israel. In this institution, we have an instructive representation of evangelical subjects. In this lamb, we have typically exhibited the Lamb of God who takes away the sin of the world. In the nature of the Lamb, innocent and patient, we see the benevolent and amiable nature of him who was meek and lowly in heart, who did no sin, neither was guile found in his mouth, who was holy, harmless and undefiled. The lamb furnished raiment and food; and Christ supplies us with white raiment to hide our guilt and shame, and meat which endures to eter-

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nal life. The lamb was killed and roasted in the fire ; and God's lamb must suffer and be slain. The blood of the lamb must be sprinkled with hyssop upon the posts of the door ; and the blood of Christ must be sprinkled on all the powers and affections of the soul. The lamb must be eaten with unleavened bread and bitter herbs ; and Christ must be received in sincerity and truth, and faith attended with penitence and contrition for sin.—The Israelites were to attend this institution with their loins girded, their feet shod, and their staves in their hands, and this was a perpetual statute throughout their generations ; and Christ must be received with a preparation of soul to follow him in the regeneration, and enter on the spiritual journey for the promised land ; and the church, Christians, are to shew forth the Lord's death till he come, by attending his supper, the gospel passover feast, prepared to proceed for the heavenly Canaan. When the lamb was slain and his blood sprinkled on the door posts, the power of Pharaoh and strength of Egypt were virtually dissolved ; and when the blood of Christ is sprinkled on the soul by faith, it destroys the dominion of Satan and sin, and purifies the conscience from dead works to serve the living God ; and when Christ shed his blood on the cross, he spoiled the principalities and powers of darkness.—When the angel, destroying the first born of Egypt, saw the blood of the lamb on the posts of the door, he passed by the Israelites and destroyed them not ; and

the blood of Christ arrests avenging justice from the souls which are sprinkled with it.—They shall be mine, says God, in the day that I make up my jewels. O, the precious and availing blood of Jesus ! May we experience its saving efficacy ! Amen.

2. The PILLAR OF CLOUD and FIRE typical.

The Israelites, delivered from their Egyptian bondage, were to proceed through a pathless desert to the land promised to their fathers. On this occasion God conducted them by a very singular phenomenon, a pillar of cloud and fire. This was a visible symbol of the divine majesty and presence, and at the same time was typical of evangelical subjects.

(1.) Is not the Deity in scripture, frequently represented by fire, that pure and subtile element ? and doth not the cloud aptly represent the imbecility and frailty of human nature, which is crushed before the moth, and at its best estate is vanity ? When therefore the Lord came to the Israelites in a pillar of cloud and fire, did it not typify the great mystery of godliness, God manifest in the flesh ? Was not the pillar of cloud and fire abiding with the Israelites, a lively emblem of the WORD, *made flesh and dwelling among us* ? Especially when we consider,

(2.) That this cloud was a pillar of fire and gave light by night, so that the Israelites, in the midst of darkness, by its kind aid, had light in their dwellings ; and Christ is the true light. By his advent, spiritually, the people that sat in darkness have



seen a great light ; and to them which sat in the region and shadow of death, light is sprung up ; and this glorious sun of righteousness arises upon his Israel, with healing under his wings.—The cloud was not only a light, but also a guide to the Israelites, directed their journey, regulated all their movements, and the Israelites, by following it, were led in the right way to a city of habitation ; and Christ is come a light into the world, that whoso followeth him might not walk in darkness, but have the light of life, and he will surely conduct those who follow his instructions and example, through the wilderness of this world, and through the spiritual desert of doubts, fears, conflicts, dejections, trials, and temptations to that better country, the heavenly Canaan.

(3.) The cloud was spread over the Israelites for a covering, and secured them from the scorching heat of the sun, and the inclemencies of the dreary desert ; and Christ is to his people, in the heat of persecution and affliction without, and the agitation of spiritual contests and trials within, a hiding place from the tempest, a tabernacle for a shadow in the day time from the heat, and they may sit down under his shadow with great delight, and his fruit be sweet to their taste.

(4.) When the Egyptians pursued the Israelites, the pillar of the cloud went from before their face, and stood behind them, so the Egyptians came not nigh them ; and in all the pursuits and assaults of their enemies, Christ is the tower and defence of his people, and protects them in the

hour of danger. The angel of the Lord encampeth round about them that fear him, and delivereth them ; and redeemed from their enemies, they will triumphantly sing the song of Moses and the lamb.

(5.) From the cloud God spake to his people, gave them laws and judgments, and made gracious promises to the obedient ; and God who spake to the Fathers, in times past, in these last days hath spoken to us by his Son Jesus Christ. By him he hath made a most illustrious display of his existence and character. By his Son he hath revealed his eternal counsels and designs. By him he hath proclaimed the statutes and regulations of his government and kingdom. By him he hath published his glorious designs of redeeming mercy and grace and proposed to a guilty world, terms of pardon and acceptance. In his Son he is reconciling the world to himself. More especially, in his Son doth he manifest his peculiar favor to his chosen, and bring them near himself ; through him doth he extend to them his special protection, care and grace, admit them to communion with him, and guide them to eternal rest in his holy and blessed kingdom.

‘ His wond’rous works and ways,  
 ‘ He made by Moses known ;  
 ‘ But sent the world his truth and  
 grace,  
 ‘ By his beloved Son.’

### 3. The MANNA typical.

Among the typical subjects, in the history of Moses, the *Manna* deserves particular attention. The Israelites, now in the wilderness and destitute

of food, were in great distress. God afforded them a miraculous supply. He caused to descend upon the ground a kind of sustenance singular and new. When the dew went up in the morning, behold, upon the face of the wilderness, a small round thing, as small as the hoar frost, lay upon the ground. And when the children of Israel saw it they said—It is manna, white, and the taste like wafers made with honey. Christ hath taught us in his conference with the Jews, that this was a type; and he hath exhibited the substance. Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. The typical import of this may be illustrated by the following remarks,

(1.) When the Israelites were in distress and could find no relief, while they were murmuring and provoking God's displeasure, God mercifully supplied their wants and wrought deliverance; and when mankind had destroyed themselves, when the church was involved in guilt and ruin, when it was in a state of enmity, and there was no eye to pity, nor arm that could save, God most graciously interposed and found a ransom, and his own arm brought salvation. Nor was the manna more unexpected and wonderful to the Israelites, than this salvation is astonishing and joyful to his people.

(2.) The manna descended from above and lay round about the camp, and every Israelite might procure a direct and full supply; and Christ, the true manna, came down from heaven, is brought near by the gos-

pel, and whosoever will may come and participate in the heavenly food.

(3.) The manna was prepared for use by being ground in mills, and baked in the oven; and Christ was prepared to save by being wounded for transgressions and bruised for iniquity, and through his stripes are refreshing influences imparted to fainting souls. An omer (near four quarts) was assigned to every person, a rich and full supply; and Christ has made ample provision to supply the spiritual wants of all who apply to him; and all things being ready, gives the gracious invitation:

'Ho! all ye hungry, starving souls,  
'That feed upon the wind,  
'And vainly strive with earthly toys  
'To fill th' immortal mind:  
'Eternal wisdom has prepar'd,  
'A soul reviving feast,  
'And bids your longing appetite,  
'The rich provision taste.'

(4.) The manna, when prepared, was as fresh oil and wafers made with honey, a most grateful and nutritious food; and Christ, the true bread, which comes down from heaven, to his people, is food most delicious and salutary, of which if a man eat he shall never die; nay, though he were dead, yet shall he live, and live for ever.—And do we not pray continually, Lord, evermore give us this bread?

(5.) The manna which was kept till the morrow, bred worms and stank—and was this without a signification? Does it import that past experience and comfort will not answer present exigencies and wants, and that God's people must be supported by renewed and daily



communications of grace? And that human prudence, exercised contrary to God's directions, will be followed with disagreeable consequences?

(6.) The manna was continued to the Israelites while they sojourned in the wilderness; and Christ will administer to his church, to Christians, thro' their pilgrimage from this world to heaven. The manna ceased when the Israelites ate of the fruit of land; types ceased when the substance came, and ordinances will be superseded by the milk and honey of the heavenly Canaan.

4. The rock in the wilderness, typical.

Next to the miraculous supply of the Israelites in their distress with manna, that bread from heaven, we may consider, if possible, their more miraculous supply with water from the rock. In the solitary desert, parched and fainting with thirst, the Israelites murmured and complained to Moses, and he made his addresses to God for direction and relief. God instructed him to smite the rock in Horeb, with his rod, and from this with water, he abundantly supplied the many thousands of Israel. The apostle hath informed us, that this was typical, by assuring us, that this *rock was Christ*. Let us consider,

The rock is the emblem of strength, stability and permanency; and Christ is the precious corner stone, the sure foundation of his church, and whosoever believeth in him shall not be ashamed nor confounded. Moses smote the rock; and Christ was stricken, smitten, of God and afflicted. From the

smitten rock issued water, refreshing and abundant; and from Christ have proceeded those good tidings of great joy, of pardon and salvation, which have been as cold water to a thirsty soul—and Christ hath been to this desert, dreary world, as rivers in the high places, and springs in the valleys. If any one drinks of the water which he gives, he shall never thirst; it shall be in him a well of water springing up into everlasting life. From the rock smitten, issued a copious and gratuitous supply of water for the chosen tribes of Israel; and from Christ, suffering, hath issued that river, of which the vivifying and refreshing streams, those spiritual and gracious communications of light, love, peace, hope and joy unspeakable, make glad, and abundantly supply, the city of God; and whosoever will may come and take the water of life freely.

'Ho! you that pant for living streams,

'And pine away and die,

'Here you may quench your raging thirst,

'With springs that never dry.

5. The BRAZEN SERPENT typical.

The Israelites having murmured against Moses and against God, it pleased God to punish them with a great and distressing judgment. He sent among them fiery serpents which bit them, and much people of Israel died. This humbled and brought them to confess their sin, and intreat Moses to intercede with God for relief. Moses, making his address to God, was instructed to make a serpent of brass and erect it on a pole, with a direction to the Israelites, when they were bit-

ten, to look to the serpent upon the pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass that he lived.— This Christ hath taught us was a typical representation. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.— And we may remark,

(1.) In these fiery serpents, ejecting and diffusing their venom in the bodies of the Israelites, do we not see those infernal spirits, that old serpent, the devil and his emissaries, injecting their sinful, their poisonous suggestions and insinuations into the souls of men ?

(2.) In the venom of the serpents, its baneful and mortal effects, and the Israelites dying by it, we see the deadly nature of sin, that evil thing and bitter, its fatal influence, and the anguish and ruin it brings on immortal souls. The wages of sin is death.

(3.) In the setting of the serpent on a pole, we have prefigured, the lifting up of Christ on the cross. And I, if I be lifted up from the earth, will draw all men unto me.

(4.) In the Israelites bitten looking to the serpent of brass on the pole, we have figuratively exhibited, the looking of sinners, in distress and anguish from the wounds of sin, to Christ by faith, for relief, for pardon and salvation. Look unto me, and be ye saved, all the ends of the earth ; *for I am God.*

(5.) And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, that he lived. In the relief which the bitten Israelite

received through looking to the serpent of brass, we see typically the relief from the wounds and anguish of sin, which immortal souls receive, through looking to Christ by faith. Come unto me, all ye that labor and are heavy laden, and I will give you rest. O ! the rest and peace which Jesus gives !

[To be continued.]



FROM THE PHILADELPHIA MAGAZINE.

MR. EDITOR,

I SEND for insertion in your Magazine some devout meditations of a young lady of this city, who died the last winter. They were written for no human eye but her own ; and of course contain the very utterance of her heart. On her death bed she was desirous to commit the whole of them to the flames, lest the perusal of them by others might subject her to the suspicion of having written from some motive of pride or ostentation ;—from which, indeed, she was more free than almost any other person whom the writer of this ever knew. She was prevailed on, however, not to burn her papers ; and as the perusal of them has edified a number of her pious friends, so it is hoped that the appearance of some of them in the Magazine, may still farther extend their beneficial influence. The most of them relate to seasons of unusual religious solemnity, and were written in haste. A very few and unimportant corrections have been all that it was thought proper to make ; and it



is believed that no reader of taste and piety will think that the compositions need a farther apology, than the knowledge of the circumstances here recited.

PHILO.

Philad. June, 1808.

NO. I.—*On the Morning of a Communion Sabbath.*

THE sacrament of the Lord's supper, instituted by our blessed Saviour himself, just before he made the great offering for sin, even the shedding of his own blood, is a seal of the covenant of grace, established by the almighty and unchangeable Jehovah with his creature man, through the mediation of his Son Christ Jesus. It represents all the benefits and blessings of this new and everlasting covenant, which are to be received by faith on our part, for the removal of our guilt in the sight of God, for the cleansing of our souls from pollution, and for the communication of all needful grace and strength, to enable us to persevere in the Christian course, uniting our souls to the Lord Jesus and sealing them unto the day of redemption. We are to give ourselves away, sweetly, voluntarily, entirely and eternally, to God through Christ, to obey his commands, to walk with him and to live to his glory.

This is the solemn transaction I am now again to renew; and O my soul! before thou makest an approach to that holy table in a public manner, to take the vows of God upon thee, canst thou in sincerity, appeal to that omniscient witness, who seeth in secret, before whom all the recesses of the heart are un-

veiled, and avouch him to be thy God? Solemn and awful is it, to enter into engagements with the Almighty. Yet, with a humble acceptance of his own most gracious terms, trusting solely to the righteousness of his adorable Son, and relying upon his grace and strength, I would most deliberately, most cordially, most thankfully, put my whole soul into his hands. I would take Him as my portion, Jesus as my Saviour, the Holy Ghost as my Sanctifier and Comforter.

I desire to walk in all his commands blamelessly; to seek the promotion of his glory, and to leave all my concerns to be disposed of according to his sovereign pleasure. And now, O thou almighty being! by whose power alone I shall be able to stand, wilt thou condescend to accept of this dedication, and grant me some tokens of thy favor? Bind my soul unto thyself by the strongest and the tenderest ties. Keep me ever mindful of my own weakness and unworthiness, but enable me to trust in thy strength. Make me to know thy covenant well. Unfold to my view its precious promises. Guide me by thy counsels in the path of duty, and by thy Spirit into all truth: and in the darkest season, enable me to trust in thy name and stay myself upon my God; and when death shall approach, whether in a sudden or a more gradual manner, may the recollection of this transaction, and, if it be consistent with thy holy will, the consolations of thy blessed Spirit, disarm him of his terrors, and present him to my view as a messenger of peace.

May I with humble gratitude bear a testimony to the truth and preciousness of thy religion ; then sweetly close my eyes upon this transitory scene, to awake in the realms of perfect light and love. Amen. Even so, come Lord Jesus.

August 18, 1805.

NO. II.—*Before going to the Table of the Lord.*

“ I know, said the apostle, in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” I cannot doubt the power, the love, the faithfulness of my almighty Saviour. Much of it have I seen displayed in his dealings towards me ; neither can I doubt that I have been enabled to commit my soul, my immortal soul, into his hands. Yet Satan, that busy adversary, would much interrupt that peace which I should derive from this assurance. He intrudes doubts into my mind with regard to those truths on which my salvation depends. But I know that all power in heaven and on earth is given to my Redeemer, and he hath promised that his people shall not be tempted above what they are able to bear ; that his power shall rest upon them. O, I do see that I am nothing, that I can do nothing that I every moment need his assistance. May this humble me, and bring me to an entire distrust of myself, and dependence upon his blessed Spirit. O that this, morning at his holy table, I may know the things that are freely given unto us of God. He invites me to come, he has provided a rich

repast. O blessed Saviour ! condescend to meet me at thine own table, and save me from the fiery darts of the wicked one.

*After coming from the Lord's Table.*

“ Now I am thine, for ever thine, Nor shall my purpose move ; Thy hands have loosed my bonds of pain, And bound me with thy love.”

Thy vows are upon me, O God ! I have solemnly engaged to be thine. I have been enabled, I trust, to give myself away to my Saviour, at his own table, with that measure of faith he was pleased to bestow. I viewed in him all that my necessities required, and all that my soul could desire. That in comparison with his love, the world could present no object that could allure my heart. I felt that in his strength, I could go forward to all duties and trials, with a humble boldness. That even the fiery darts of the wicked one should miss their aim, shielded by his almighty arm. But ah ! in my own breast, there still lurk many enemies to my Redeemer ; still am I encumbered with a body of sin and death, that I fear will draw me from him and wound my peace. Be it then deeply impressed upon my soul, that I every moment need supplies of his grace ; that I must keep near to him and continually seek his presence.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, through which may the world be crucified unto me, and I unto the world. As I have this day professed to be his disciple, may I be enabled to walk even as he walked. May



I put on the Lord Jesus Christ and be found continually, either in communion with him, or seeking to glorify him in the world. May love to God and man possess my whole soul. May I have something of the love and zeal, the self-denial, benevolence, meekness, patience and fortitude of the divine Saviour.



*On the Pretence of Propriety  
for Conformity to the World.*

**P**ROPRIETY is a word of a very attractive sound: but all is not gold that glitters; and it becomes necessary to scrutinize the real import of that term in the mouths of those who rely upon it for the vindication of their conduct, before we can pronounce on the merits of that vindication. Now, Sir, it appears to me, that a numerous class of Christians in the higher and middling ranks in defending their habits of life on the ground of propriety, appeal to what the world denominates propriety in reference to its own maxims and principles, rather than to what is really proper in the sight of their great Lord and Saviour. I have been led to form this opinion from having observed them fly to propriety for their vindication, far most frequently, (I will not say exclusively), when an adoption of the habits of the world, or at least a very considerable approach to those habits, is to be defended. The world, no doubt, deems its own habits very proper; and those who thus defend an approximation to them may

be justly suspected of having taken up a criterion of propriety not very unlike that of the world. Is this an uncharitable suspicion? Would it be thought to beso in other cases? Should we accuse any one of a want of charity, who expressed a suspicion that a person who acted like a rogue had the principles of a rogue? How can a suspicion of this kind be avoided in such cases, since we see that in the common course of things dissimilar principles lead to dissimilar conduct? Men do not "gather grapes of thorns nor figs of thistles." Their experience shews them that "a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit." If this way of reasoning be just, we must pronounce that in most cases of any importance what is *proper* according to principles of one description is likely to be *improper* according to the principles of an opposite kind. Let the Christian then consider how widely the principles which he professes differ from those of his irreligious neighbors, and he will stand aloof from their general habits of life. In the employment of time, or in the use of property, will he not be extremely jealous of a close agreement with the world, since he is required continually to bear in mind, that time and property are the gifts of God, and to be employed for his glory; while the world, in receiving these gifts, scarcely thinks of the donor, and in its use of them has very inferior objects in view? A similar question might be asked with respect to various other particulars, as the education of chil-

dren ; the choice of serious occupations, of amusements, and of companions ; and the general strain of conversation. It is not however my intention to enlarge on these and like points, though they are well worthy of the consideration of some of your able correspondents. I shall content myself with remarking, that if a Christian is indeed to be one who is *not of the world*, but is *chosen out of the world* ;—if with him *old things are passed away and all things are become new* ;—if he is not to be *conformed to this world* but to be *transformed by the renewing of his mind*, (the close connection of these sister-precepts clearly shewing that in the opinion of their author, St Paul, the mind will not be transformed while there is a conformity to the world) : if such be the Christian, and such the rules prescribed, to him, surely true propriety in his holy calling must rather be found in receding from the common habits of the world than in adopting them.

But there is not only a great agreement in practice between the world, and the class of persons under consideration, when they appeal to propriety. They agree very much with it in their object. Is it often, is it ever, their leading purpose on such occasions to be eminently moderate and self-denying ; to set a Christian example to their irreligious neighbors, and wean them from their love of self-indulgence, and of shew and ostentation ! On the contrary, it is generally avowed to be their immediate object at least to meet the opinions, to satisfy the expectations, to comply with the wishes, of their circle of ac-

quaintance. “ It is proper that our furniture should be fashionable, and our equipage and servants smart. It is proper to travel in post-chaises rather than in stage-coaches ; or perhaps to travel with four horses rather than a pair in our own chaise. It is highly proper to visit all our neighbors in the country, with the exception, perhaps of one or two profligate characters ; and both in country and in town to be almost as forward in making morning calls of mere form, or little more, as those who do not know the value of time, nor indeed well know how to get rid of it. Without an attention to such things, how is a character to be maintained in the world ? ”

Alas, Sir, here is the delusion. Such persons wish to maintain a character. But what character ? Rather I fear, (on such occasions at least) one which shall obtain *the praise of men*, than one which shall procure for them *that honor which cometh from God only*. They do not bear in mind as they ought, that the approbation of men and that of God take in their general course directions as opposite, as the natural corruption of the one is to the adorable purity and holiness of the other ; and that, if reliance may be placed on the dictates of divine wisdom, *what is highly esteemed among men is abomination in the sight of God*. Now if in their pursuit of propriety it be their leading object to conciliate the world, what must be the colour of that propriety which will answer their purpose ? It must evidently be the propriety of the world, rather than that of the genuine disciple of Christ. *The world will love its own* ; but what hope is



there, that it will love what springs from a source so uncongenial to its principles and feelings as the gospel of Christ? *They that are after the flesh do mind (i. e. relish and practise) the things of the flesh, but they that are after the spirit the things of the spirit.*

But it will be alleged, that although it be the *immediate* object of these persons to conciliate the world, and obtain its approbation, their *ultimate* object is to reform it by making religion amiable in its eyes.

Without questioning the sincerity of those who urge this plea, I must be allowed to ask, whether the object it holds forth is not with many so distant as to be scarcely visible in the season of action, however it may be brought forward, and made a prominent feature in their defence? Such is the self-deception which we practise on ourselves, that nothing is more common than for a man to think that he is actuated by motives very different from those which really predominate in his mind. And when so many motives congenial to our natural propensities plead for an approximation to the habits of the world, is it uncharitable to suppose that they may sometimes bear rule, while their captive is under a persuasion that he is swayed by motives of a very different kind?

Let it however be supposed, that our votary of propriety is not subject to a delusion of this kind. Let it be granted, that he is under the predominating influence of a desire to render religion amiable by his conduct, and thus to recommend it to mankind. Are the means he

adopts, such as the gospel will sanction? Let him study *its precepts, its spirit, and the example of its divine author.*

I am aware, Sir, on how wide a field I am now entering, and will labor to be concise. Not to repeat what has been already said on the contrariety of the Gospel to the usages of the world, let me beg your readers to notice the terms which it employs, when it speaks of the world, and to draw their own inference. Living *according to the course of this world* is, according to St. Paul, the same thing with being the slaves of Satan, and dead in trespasses and sins. St. James affirms, that *the friendship of the world is enmity with God.* St. John declares, that *the whole world lieth in wickedness*; and earnestly presses his followers to beware of its allurements, and expect its dislike. And our blessed Saviour is very full on this last point in various passages, and never intimates that his disciples must obtain the favor of the world in order to do good in it.

But does not the Gospel require Christians to attend to their characters among men, and to act in such a way as to recommend the religion they profess? Certainly in numerous instances: but mark the course which it prescribes. The disciples are instructed by their divine Master to lead men to glorify God *by letting them see their good works*; and St. Peter exhorts Christians to put to silence the ignorance of foolish men, and to dispose them to glorify God *by well doing, and by their good works.* Similar advice is

given by St. Paul to Titus.— Christian women are enjoined to win over their unbelieving husbands, if possible, to the faith : how ? *By chaste conversation coupled with fear* (a respectful demeanor,) and *by putting on the ornament of a meek and quiet spirit*. Servants are commanded to adorn the doctrine of God our Saviour *by obedience, honesty, fidelity, &c.* Instances of similar advice for recommending religion to mankind might probably be multiplied. Instead of inculcating on his disciples the necessity of obtaining the general approbation of mankind, Christ warned them, that general approbation would be an evidence of their not being faithful in their Christian course. “ *Woe be unto you when all men speak well of you, for so did their fathers to the false prophets.*”

We have one instance of a considerable body of Christians obtaining for a time *the favor of all the people* ; but it is perfectly clear from the beautiful account which is given of them, that this was by no means obtained by worldly compliances, but by their singular eminence in Christian tempers and conduct.

Let us now turn to the example of our Saviour. He associated freely with mankind, and exhibited a perfect pattern of kindness and courtesy ; and the general course of his life was, doubtless, that which unerring wisdom pointed out as the best for the success of his Gospel. But did either his kindness or his wisdom render him very solicitous to conform to the feelings and habits of his countrymen ? Had this been the case, he would not have been, as was

supposed, the carpenter's son : he would not have been a Galilean and attended by Galileans : he would not have resided at Nazareth : and (not to multiply proofs of this kind) he would not have passed his days in poverty, and have been followed only by the poor. He knew what violent prejudices would be excited against him. But he probably thought it necessary to mark by the circumstances of his life how widely he differed from his countrymen in his religious principles. Had he travelled on smoothly in the same tract as to externals with those whom he proclaimed to be on the brink of ruin, both temporal and eternal, he would not easily have persuaded any of them to think their state so desperate as he described it. They would have imagined, that one who took pains to reconcile his course of life to theirs, and to conciliate them by his compliances, could not in his heart think so very ill of them. With what prospect of success could he have called on them *to be born again*, and to become *new creatures* ? Proceeding as he did, *wisdom was justified of her children*. Many even of the *chief rulers believed on him* during his life, and he scattered seed from which a plenteous harvest was reaped by his apostles after his ascension. But had he made greater sacrifices to the opinions of an unbelieving world, he might see, as St. Paul did under similar circumstances at a later period, that *his cross would have been rendered of none effect*. It will be unnecessary for me to trespass on the patience of your readers, by applying what has



been said to the case under consideration. Jesus has left us an example that we should follow his steps ; and though the infinite distance between the Saviour of the world and ourselves, frequently makes it impossible for us to follow them *literally*, yet through the divine aid, the *spirit* of his conduct is always within our reach, and should animate us in all our proceedings.

But if it could be supposed to be allowable to recommend religion to mankind, by such methods as the advocate for propriety would employ, would they answer his purpose?—Would an endeavor to please the world, by complying with its customs, make religion amiable in its eyes ? As well might the proprietor of one of the grand scenes amidst the mountains and torrents of Cumberland attempt to heighten the admiration of the traveller by studding it with obelisks, and mock battlements, and alcoves, and white washed rocks, and formal cascades. Present Christianity to mankind in her native beauty, and after commanding their respect, she may win their affections. But bedeck her with ornaments uncongenial to her nature, and you expose her to contempt and ridicule. Some indeed will applaud such decorations ; but how often will their praises flow from an unhallowed source—from a secret dislike of genuine religion ! Her purity is too great for unhallowed eyes. Her noble simplicity is calculated to strike mankind with awe. How many therefore, who would willingly think themselves her votaries, like her

better when exhibited under some disguise. They are in their hearts not displeased to find that she can be inconsistent ; and that she betrays some symptoms of being half ashamed of the wide difference between herself and the world. They are flattered by her imitation of their conduct, and elevated in their own esteem, by her degradation. What true Christian would covet ; what true Christian would not dread, the praise bestowed by such persons on the accommodating spirit of his religion ?

And what effects are likely to flow from the system which it is the object of this paper to condemn ? its tendency is to deprive Christianity of her spirit and energy ; and to lead both those who adopt it, and the world at large, to endeavor to reconcile God and Mammon.

With regard to its effect on the Christians who adopt it, we are none of us sufficiently aware what inroads the world is continually making on our vigilance, and on our fidelity to our Lord and Master. How imperceptibly does its alloy insinuate itself, and debase the simplicity of our views and the purity of our conduct ! Shall we then venture on a system, which is to invite, as it were, this evil, and to place us, inflammable as we are, in the midst of flames ? Men of mere worldly prudence would be thought mad if they acted in a similar manner.—What would be said, if a man, who had a strong natural propensity to drink or to game, were to make it his plan to conciliate drunkards or gamblers by adopting their habits of life as far as he could in any way

reconcile them to his principles? We find no difficulty in deciding in this case, because drunkenness and gaming are vices which strike us with horror. And if we also saw in a proper light luxury, ostentation, a misuse of property and of time, and that apathy of soul towards God and religion which accompanies such sins, we should find as little difficulty in the case under consideration.

But the mischief will be by no means confined to ourselves. The effect on others will be most disastrous and lamentable. Some hints were given on this point in what was said on the conduct of our blessed Saviour. Could any scheme be devised more likely to lull the consciences of our irreligious acquaintance asleep, than an apparent endeavor to adopt their general habits of life as far as possible, and to let the difference between us and them be as little visible as may be! Many of them will probably be willing to meet us half way; and by using moral language, and gravely expressing in general terms their respect for religion, will endeavor to pass with us for persons who differ little from us in principle. And what will be the result of this conspiracy to disguise the truth, and hood-wink the conscience, by making opposites appear to agree? The irreligious party will continue as irreligious as ever, though somewhat more decorous perhaps in his conversation and conduct: but he will be deluded into a good opinion of himself by the countenance his course of life receives. The religious man will find the energy

and vitality of his principles on the decline, and becoming languid and feeble. He still probably professes the great truths of religion, and omits none of its outward observances: but he is already on the confines at least of being *neither cold nor hot*, and in imminent danger of having a *name to live while he is dead*. This general picture will vary according to circumstances, and through the operation of counteracting causes, even its leading features may sometimes disappear: but I would appeal to any one who has been in the toils of the system which has been described, and through divine grace has escaped from them, whether its tendency has been falsely delineated.

Ch. Ob.

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### *Religious Intelligence.*

EXTRACTED FROM THE PHILADELPHIA INTELLIGENCER.

Extract of a letter from the Rev. Edward D. Griffin, of Newark, N. Jersey, to the Rev. Dr. Green, of Philadelphia.

Newark, N. J. March 31, 1808.

DEAR SIR,

I AM very willing to give you a general and succinct relation of the wonders of divine grace which we have witnessed.

About the first of December, 1806, we were encouraged with some symptoms of a revival of religion in this village but they quickly disappeared. In March, 1807, they were renewed by means of several instances of sudden death; but again passed off, leaving no effects, at that time apparent, except on three or four persons who have



since made a profession of religion. The death of Doct. Macwhorter, in July, made a great impression on the congregation, which was sensibly deepened, in the month of August, through the instrumentality of the Rev. Gideon Blackburne, who preached several times here with great zeal and energy. Though nothing extraordinary at that time appeared, yet we have since been able to trace first impressions to each of the four seasons above mentioned. The heaven was secretly and increasingly working for nine months before it became evident. We have since discovered, also, that, during the summer, God was preparing some for the scene which was about to open by impressive and often repeated dreams. Days of dissipation were separated by nights in which fancy would bear the sinner to the bar of God, and fill him with the terrors of the final judgment ;—terrors, which, though dissipated by the morning, would return with returning sleep.—These nightly alarms gradually fixed the waking thoughts.—Thus at a time when every thing appeared to be still around us, secret anxieties were preying upon a number of persons, which, so far from being the effect of sympathy, were known only to God and themselves. In the latter weeks of August, I knew of nothing special in the congregation, except two or three persons who began to be awakened, and four Christians whose desire for a revival of religion were too earnest to be concealed from their minister. In this precise posture things

remained for about a fortnight. To a few it was an hour of awful suspense. But in some of the last days in August it became apparent, that the desire for a revival was rapidly spreading among the communicants.

As our sacramental Sabbath was approaching, this church, in connection with two neighboring churches, agreed to set apart the preceding Friday, (Sept. 4.) for fasting and prayer; partly as a preparatory service, but chiefly to make supplication for effusions of the Holy Spirit. The day, which was spent in prayer, singing and short addresses to the people, was marked with unusual stillness accompanied with pleasing appearances of humility, earnest desire, and a sense of entire dependence. On the following sabbath, a number of persons assembled, at nine o'clock in the morning, to spend an hour in praying for their minister, and for the blessing of God on the exercises of the day; and this has since become the stated practice of almost all the praying people of the congregation ;—a practice which has been accompanied with effects very refreshing to themselves, and materially beneficial to the cause of evangelical piety. Those who attended at this first season, unexpectedly found themselves animated with desires, unfelt before, that God would, that very day, bring out his perfections to the view of the communicants. *And this He did*, to a degree that many had seldom or never seen before. On the evening of the following Monday, at a lecture preached in a private house, the first feelings which denoted the extra-

ordinary presence of God, and the actual commencement of a revival of religion, were awakened; perhaps in every person that was present. It was no longer doubtful whether a work of divine grace was begun. During that and the following week, increasing symptoms of a most powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once, and deluged the whole place. For several weeks, the people would stay at the close of every evening service, to hear some new exhortation; and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons you might see a multitude weeping and trembling around their minister, and many others standing as astonished spectators of the scene, and beginning to tremble themselves. One sabbath, after the second service, when I had catechised and dismissed the little children, they gathered around me, weeping, and inquiring what they should do. I know not but a hundred were in tears at once. The scene was as affecting as it was unexpected. Having prayed with them again, and spent some time in exhortation, I attempted to send them away; but with all my entreaties I could not prevail on them to depart until night came on, and then I was obliged to go out with them, and literally force them from me. But this excitement of animal feelings, incident to the commencement of revivals of religion, soon subsided, and the work has ever since proceeded in profound silence.

Early in September, there were formed many private associations for prayer,—some male, and some female,—the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and so general, nor observed such evident and remarkable answers to prayer.—The agonies of parents have been such as to drive sleep from their eyes, and for weeks together, have been seemingly as great as their nature could well sustain. And these parents, in every case that has come within my knowledge, have each several children who are already numbered among the hopeful converts.

Many professors have been severely tried, and not a few have, for a time, given themselves over for lost. The Lord has indeed come to search our Jerusalem with candles, and to discover the men that were settled on their lees. Awed by the majesty of a present God, many could say, with Moses, "I exceedingly fear and quake." I could not help saying, If this glimpse of light dissipates so many hopes, what effects will attend the final judgment!

This work in point of *power* and *stillness*, exceeds all that I have ever seen. While it bears down every thing with irresistible force, and seems almost to dispense with human instrumentality, it moves with so much silence that, unless we attentively observe its effects, we are tempted, at times to doubt whether any thing uncommon is taking place. The converts are strongly marked with



humility and self-distrust. Instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views; and all, or almost all, are born into the distinguishing doctrines of grace.

I suppose that there are from 230 to 250 who hope that they have become the subjects of divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing. The subjects of this work are of all ages, from nine years old to more than three score years and ten; and of all *characters*, including drunkards, apostates, infidels, and those who were lately malignant opposers; and of all *conditions*, including poor negroes, and some of them hoary with age. I cannot refrain from mentioning, among the hopeful converts, three young gentlemen, of the first talents and education, and of excellent families, who have abandoned the study of the law, in which they had been employed for two years, to devote themselves to the gospel ministry.

We have had but one sacrament since the work commenced, at which time we received ninety-seven new members, out of one hundred and two persons, who had been propounded a fortnight before.

While we gaze with wonder and delight at these glorious triumphs of the Prince of Peace, and weep for joy to hear our babes and sucklings sing hosannas to the Son of David, we cannot but join in a general response, and cry, "Blessed is he that

cometh in the name of the Lord; hosanna in the highest."

I am, dear sir,  
most affectionately yours,  
EDWARD D. GRIFFIN.



Letter from Mr. Morrison, the Chinese missionary from the London society, to the Rev. Dr. Staughton.

*Canton, Sept. 30, 1807.*

REV. SIR,

AFTER a passage of one hundred and thirteen days from New-York I arrived at Macao roads on the fourth instant.—Our dear Lord graciously preserved me and my companions on ship-board, amidst some heavy gales of wind in the Indian Ocean.

When on shore at the island of Java, amongst the Malays, I observed that the impositions of the man Mahummed prevailed amongst them. I was led to wish that the believers on the western continent would send a missionary to Batavia, to declare amongst them the unsearchable riches of Christ. To Englishmen that post is inaccessible.—Without the mosque, at Angir, in the straits of Sunda, is a pool in which the Malays wash their feet before they enter into the holy place: but of the blood of Jesus which cleanses polluted consciences, they know nothing.

The field of missionary labor in China is inconceivably extensive. O! when! when will the time come in which it may be said of the kingdoms of this world "they are become the kingdoms of our God?" Whatever the wish of the people of

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this country be, their ignorance, idolatry and superstition cry in the most melting language, "come over and help!" The instances that have occurred during my short stay here of the grossest idolatry have been frequent.

My first object is to acquire the language, and in order to that, permission to reside here. I hope the Lord will ordain it so; but there is, according to human probability, much reason to fear it will be denied.

The Chinese are surprised that I have come hither, being neither captain, mate, supercargo, nor doctor. I was at first very much teased by their inquiries and solicitations to purchase goods. They have not learned to call me any thing more than "the passenger."

I felt very much, a few days ago, for the priests of a very large temple of Fœ, on an island opposite to the factories. Boys are initiated and trained up to the priesthood. The young men were very ignorant and simple. They asked if we had gods like theirs in America; if we burnt sweet scented wood to them, &c. When I said we had not two, three, or four "poo-sææt" gods, but only one, they were quite surprised.—There are at this temple one hundred and sixty priests, and nearly the same number of idols, some of them fifteen or twenty feet high.

My best regards to Mrs. Stoughton. Favor me with a line, and sometimes remember at the throne, him who is yours in the faith of our Lord Jesus.

ROBERT MORRISON.

TO THE SAME.

Serampore, 16th Nov. 1807.

REV. AND DEAR SIR,

YOUR very obliging letter, dated 18th November 1806, gave me great pleasure, and I owe you many thanks for it. How different is Christian love from all other affections. The love of Christ constrains us and draws our hearts together; though we have never seen each other in the flesh, and never may; this sacred binding principle unites us and makes us hail the day when we shall see and be with each other to part no more.

I am placed over a small church at Dinagepore, and have lately had two persons added to it, and I hope for another shortly; but ours is a day of small very small things. What you say encourages me, "generations to come will rejoice in the harvest that grace ensures from the seed you are sowing." Who more than the Christian missionary may say, "None of us *liveth* to himself, none of us *dieth* to himself." Oh! that I may live for my Saviour and my fellow creatures, and die, sealing my eternal obligations to him with my last breath.—It is truly sowing *in tears* often; but this is our encouragement, the promise is not only to Whitfield converting thousands, but to the laborer whose present fruit is only *tears*. "He shall reap in joy."

I have lately been reduced to a state of great weakness and lassitude, so that I was prevented from engaging in active labors for some months; but a visit to Serampore, and the change of



air have in a great measure restored me.

I rejoice that American Christians have lately done *so much* for the cause of the translations here; and I hope it will not be a transient flame of zeal, for the expense of these translations will continue for some years to come. When accomplished—when the words of eternal life are translated and published in ten languages, will there not be joy on earth, will there not be joy in heaven?

I intreat my best love to Mrs. Staughton, and all your family, all your church. My best love to dear captain Wickes if with you. I remain, reverend and dear sir, most affectionately yours.

IGN. FERNANDEZ.

Letter from the Rev. W. Carey to the Rev. W. Rogers, D. D.

*Calcutta, Nov. 25, 1807.*

MY DEAR BROTHER,

I LEARN from captain Jones that the Bingham will sail in a day or two, and therefore write you a hasty line, intending to make amends, by a more circumstantial account of our affairs in my next.

We, my dear brother, have lately been in a very perilous situation. Government sent us a letter absolutely requiring us to remove our printing press to Calcutta, that it might be under the inspection of proper officers appointed by them for that purpose, and requiring us not to preach to the natives, distribute pamphlets, or do any thing which had a *tendency to convert*

the natives. You may suppose that this caused us much distress, and occasioned many particular and special meetings for prayer; it did so, and the Lord heard and delivered us from all our fears.

The Danish governor was very firm; he assured us that he would not suffer the printing press to be removed by any negotiation, and that if forcible measures were resorted to he would strike the flag and surrender himself a prisoner of war. We were, however, greatly distressed. The idea of a breach of amity between two nations, taking its rise from us, was a matter of deep concern; we therefore resolved to try all mild measures while we could. Myself, therefore, and brother Marshman requested a private audience with Lord Minto. We conversed with him freely upon the affairs of the mission. He treated us with much respect, and at our request gave us leave to present him with a private memorial upon the subject of the mission; which we did, and which was followed by a letter from government to us, revoking the order respecting the press, and recognising the circumstance of our distributing pamphlets through their dominions.

All this distress arose from a Persian translation of a Bengalee pamphlet, which contained a life of Mahummed, mostly extracted from the preliminary discourses to Sale's Koran, and followed by a few reasons why we did not believe the Koran to be of divine authority, or Mahummed to be a prophet of God. This pamphlet was put into the

hands of a Mussulman, who took the shortest way of answering it; he showed it to his master, and he represented the matter to government, and occasioned us all the trouble and anxiety above mentioned.

Though deeply distressed, yet I felt a confidence in God that he would make all these trials turn out ultimately for the furtherance of the gospel; I trust this will indeed be the case. Accept my assurance of particular love, give the same to Mrs. Rogers, to Mr. Ralston and all other friends. I am very affectionately, yours,

W. CAREY.

Letter from W. Carey to the  
Rev. Dr. Staughton.

*Calcutta, Nov. 25, 1807.*

MY DEAR BROTHER STAUGHTON,

I HAVE this day learned from captain Jones, that the Bingham will sail immediately, I therefore have written to Dr. Rogers a hasty letter giving an account of some of our troubles; as I am not fond of seeing others querulous or of being so myself, I shall give you an account of some of our bright-side circumstances.

Among the natives our success has lately been small, and gloomy things preponderate. We hear good tidings from one place about a hundred miles off; but near us see very little to encourage. Among the Europeans in Calcutta, the Lord has been working, and our prospects are greatly improved. I have reason also to believe that one Armenian is converted. We

have raised the shell of our place of worship, which including the portico is seventy feet square.

To-morrow my son Felix, and brother Chater, with their wives and children, sail for Rangoon; their baggage has been for some time on board the ship, but they have been detained by an embargo. O, may God make them the instruments of abundant good to that dark country! in which the gospel of salvation by the blood of Christ has never yet been published to the natives, unless we admit that some of the Roman Catholic mission may have done it. We hope soon to set up three more missionary stations; the death of a much respected friend up the country has led to some steps which will probably end in the settling of a brother there: we think of trying immediately also to send one to Oorissa, and another to Chitagung. I hope no obstacles may arise to prevent these arrangements from taking place. Brother Fernandez has just left us, he has been down for the benefit of his health, which I am happy to say, is in a great measure re-established. Brother Chamberline is at Cutwa, laboring with all his might in the work of the Lord! both he and brother Fernandez have seals to their ministry.

The printing of the first volume of the Bible in Bengalee is now finished, and that of the second which will contain the historical books from Joshua to Esther (inclusive) is begun. If I can see this finished and a second edition of the Pentateuch, I shall feel easy about the Bengalee Bible; the translation will



undoubtedly admit of further improvements, but they will be inconsiderable when compared with the bulk of the work.

The Sangskrit New Testament is printed to the middle of the Acts of the apostles. That in the Oorissa language to the middle of John's gospel. In Mahratta and Hindoosthancee Matthew is nearly finished, and the printing of it in the Gujaratee is begun. We had begun printing the Persian New Testament, but a converted Musulman (convinced of the falsehood of Mahummedanism by reading the Koran) Mr. Nathaniel Sabot, an Arabian, one of Mahummed's own family, who has resided several years in Persia, coming to Serampore, the printing of Persian was deferred until he could revise, and correct it. He is now with Mr. Martyn an Evangelical clergyman, who is with all his soul laboring in the Persian translation. Five other translations are carrying on; but the printing must be delayed until we can cast types in the characters, which, though we have constantly four or five letter foundry at work, will require time. I hope our gracious God will carry us through the whole.

I must conclude by assuring you that you and my American brethren are frequently remembered by me in my poor addresses to the throne of mercy; give my Christian love to all who feel interested in our concerns, particularly to Mrs. Staughton, and to Mr. and Mrs. Ralston. Yours affectionately,

W. CAREY.

DIED, on the evening of the 21st December last, in the 83d year of his age, the Rev. JOHN NEWTON, Rector of St. Mary, Woolnorth, Lombard Street, London. He was 29 years rector of that Parish, and had formerly been a long time curate of Olney, Bucks.

Taken altogether Mr. Newton's life was singular, and in many respects extraordinary. The first and second periods were a direct contrast. In the former, seldom has human depravity gone greater lengths, or rendered a character and conduct more contemptible and malignant. In the latter, seldom has Divine Grace been more illustriously displayed, in respect of the person reclaimed, or more beneficially in regard of its influence on others. Drenched in wickedness, his greatest, if not his only aim was either to devise or perpetuate iniquity; and his happiness, if it may be so called, was in proportion to his success. Among those with whom he then associated, he was the most unlikely to serve the Redeemer; and yet on looking back and around among them, like Job's servant, he said, "I only am escaped alone to tell the news of divine grace."

During the first period of his life, his dangers were great and frequent, his sufferings sharp and severe, and his deliverances surprising and almost miraculous.—But of this period I shall say no more, as he has given a full and particular detail in the "Authentic Narrative" written by himself.—This narrative cannot fail to interest, entertain and edify readers of almost every

description.—While it is a statement of facts, the incidents are as surprising and unexpected as the fictitious incidents of any modern romance.

Inwardly changed, his whole conduct was turned into a new channel. Every object appeared in a new light. He now saw and adored the gracious hand, which supported and delivered him. He admired the patience which bore with him under all his ills.

Having tasted that the Lord was gracious, his heart was filled with gratitude; and he zealously defended the faith which he once endeavored to destroy. From love to God, and tender regard to the souls of men, he was active and indefatigable in his master's service. He was clothed with humility; and often said, that such a life as he had to look back upon, and such a heart as he felt within him, were cause enough to keep him humble all his days. Mild in his manners, and fervent and unaffected in his piety, he conciliated the esteem and affection of the religious of all denominations.

He was the intimate friend of the celebrated Cowper as may be seen in Mr. Newton's preface to Cowper's poems; and while living together at Olney, these two composed the well known Olney hymns, which are certainly among the best extant.

Mr. Newton is well known by his numerous works, among which are his "Omicron's Letters." These were the first he

published and were universally admired. He had a peculiar happy talent at letter writing, and his epistolary style has justly been considered a model. His works have undergone several editions in England and Scotland, and have been published also in America.

I shall conclude this token of affection for Mr. Newton in his own words. "If" said he, "either extreme wickedness on the one hand, or the exceeding greatness of grace on the other, should award the palm in Heaven, I will dispute the precedency with Paul himself; he opposed Jesus of Nazareth, because he thought he ought; I opposed him, because I was determined I would."

#### ORDINATION.

ON the 28th of April 1808, the Rev. LUTHER P. BLODGET was ordained to the pastoral charge of the church and congregation at Rochester, (Vermont.) The Rev. Aaron Cleveland (Missionary from Connecticut) made the introductory prayer; the Rev. Lemuel Haynes of Rutland, preached from Exodus xxxii. 21; the consecrating prayer by Rev. Elijah Lyman of Brookfield; charge by Rev. Holland Weeks of Pittsford; right hand of fellowship by Rev. Jedediah Bushnell of Cornwall; and the concluding prayer by Rev. Jonathan Hovey of Waybridge;—all was conducted with solemnity, decency and order.



## POETRY.

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*Nature and Means of Sanctification.*

“ The path of the just is as the shining light.”

BEHOLD the glorious orb of day,  
First glimmering thro' th' opposing hills,  
Now hasting to the noon-tide ray,  
With lustre bright'ning as he climbs.

Such is the saint, and such his course,  
One glory and one God they own ;  
Their warmth diffusive like its source,  
Like pure their light, their influence one.

From faith just opening into day,  
And hope from death but one remove,  
Thro' mists and clouds he cuts his way,  
And struggles into realms above.

Insatiate for a Saviour's grace,  
His grace the pole-star and the prize ;  
His love impelling to the race,  
By love attracted to the skies.

Immur'd in earth, inur'd to sin,  
His steps incipient languid move,  
He tires, and doubts the birth divine,  
Lusts, and fears lost the path of love.

But daily to a higher goal  
Advancing, leaves some lust behind,  
Or steady mounting to the pole,  
Breaks thro' the vapors of the mind.

With knowledge, love and joy increase,  
With love and joy, a warmer zeal,  
With zeal, his faith and hope and peace,  
Faith hope and peace of God's own seal.

Yet ah ! frail saint, by pride allur'd,  
How canst doth sin renew thy fears ?  
Thy faith and light and hope obscur'd,  
And peace and joy exchang'd for tears !

How oft doth thy corruption brood  
An offspring fatal to thy flight ;  
Divert to paths with dangers strew'd,  
And leave thee in primeval night !

But mark ! the glory of the skies,  
Like thee once languid in his course ;  
*He* rose, and thou like him shalt rise,  
Renew'd thy strength, increas'd thy force.

Retiring, broken at defeat,  
Thy Saviour shall thy grace renew ;  
Sorrow and shame urge on thy feet,  
And hope new fledg'd, light wing'd, pursue.

So from the strand, at flowing tide,  
The baffled waves receding fly,  
But swift return, on every side,  
Break o'er the bound, and gain the sky.

Saint ! to thine altar, there's defence ;  
Read closer in his works thy Lord ;  
And in his various Providence,  
On the same page his works and word.

Prostrate before his Saviour's shrine,  
The just to his memorial flies,  
And rising thro' the outward sign,  
Into the inner temple pries.

Caught with a Patriarch's storied love,  
A Prophet's zeal, Apostle's grace,  
His heart to emulation moves,  
And all his soul and life is praise.

Arm'd with their weapons—for the field  
Where Stephen bled, and Paul o'ercame,  
And cover'd with their proffer'd shield,  
Shrinks from no danger, dreads no shame.

One in their warfare, Lord and foe,  
The influence one, and promise giv'n,  
Defeats the lusts which they o'erthrew,  
And mounts o'er heaps of slain to Heav'n.

Thus do his light and life increase,  
And shine a dark'ned world to bless ;  
Till partial love and knowledge cease,  
And perfect glory crown the grace.







*Drawn & Engraved by J. Reed.*

Rev. JOHN FLAVEL.